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More pauses are made with relative pronouns, prepositions, conjunctions, auxiliary verbs, and numerals, than with substantives, adjectives, etc. The pauses are longer and more numerous in reading slowly. Readers when asked to read as fast as possible saved nearly one-third of the time usually taken, and the number of pauses was reduced one-third. Eye fatigue was found to increase the number and duration of the fixation pauses.

Very great differences were found in the rate of reading when the subjects were given matter of special interest to each, and there was the same ranking in rate, with smaller differences, for *all* classes of reading matter. Rate differences between individuals and in the same individual are thought to depend largely, when other conditions are constant in "the ease with which a regular rhythmical movement can be established and sustained," consisting of a regular number of pauses per line and a fairly uniform arrangement in the order of long and short pauses. Lines of moderate and practically uniform length fulfil these conditions best.

Children were not found to have a different rate of eye movement from adults, but their fixation pauses are more frequent and generally longer, though quite short ones occur. Their "accuracy of fixation appears as exact as that of the adults."

Dr. Dearborn's study gives evidence of care and thoroughness on the main points studied, and presents a number of minor observations and interpretations which will be of value to those who study the subject further.

EDMUND B. HUEY.

L'Attention spontanée dans la vie ordinaire, et ses applications pratiques, by ROERICH. *Revue philosophique*, No. 8, Août, 1906. Trente et unième année. pp. 136-156.

An element of volition characterizes all attention, yet spontaneous and voluntary attention are to be definitely distinguished. Spontaneous attention is discussed under two aspects,—primitive and apperceptive.

Primitive attention marks essentially the capacity of the child, or of the uncultivated man, yet it is a most important factor in the life of the scholar, or the artist. It is restricted to the interpretations of such particulars of the external world as are accessible to the senses, and is absolutely necessary in putting the mind in possession of elementary facts preparatory to classification and generalization. Molière, Rousseau and Zola excelled in this power, while in Voltaire and Racine it was markedly lacking.

The laws of primitive attention are as follows:

1. According as the individual is more or less attentive, the time of reaction after perception is shortened or lengthened.
2. However vivid the stimulus, primitive attention cannot fix an object for more than a few seconds at a time.
3. In every change from one perception to another, time must be allowed for the exercise of judgment upon this change.

The psycho-pedagogical rules based upon these laws are:

1. To hold the attention, impressions must move progressively in intensity or vividness. (This progression soon reaches a maximum.)
2. After each impression, a delay for recovery (neither too long, nor too short) must be allowed.
3. To waken primitive attention, the presentation must be nicely determined.
4. Impressions of a different nature, when they relate to the same object, may be allowed.
5. Primitive attention is the most certainly aroused by contrast among successive or simultaneous impressions.

In apperceptive attention, the new impression is reinforced by mental contents similar to itself. It is not really indispensable that this reinforcing mass be logically co-ordinated, or scientifically classified; yet, to secure the best results, the apperception should be carefully prepared. Rabelais and Rousseau were masters in this kind of preparatory work. The failure of Pompey and Cicero may be traced to the want of this power to hold the attention of the public. Julius Cæsar was pre-eminently successful in this direction. To skill in preparing for apperceptive attention, is due the triumph of realism over idealism.

The fundamental law of apperceptive attention is:

In every apprehension which is not directed by the will, the accuracy and rapidity of understanding increase in proportion to the extent, the variety, and the judicious co-ordination of the associations of the acquired ideas. Upon this are based the following rules:

1. In apperceptive attention, it is not indispensable that the presentation be new, but it must seem to be new. Racine, Glück, Goethe, Chateaubriand, had the power of presenting well-known legends in such a way that the ideas possessed all the attraction of original creations.

2. To facilitate apperceptive attention, the content of the new must be similar to the old experience, but, by no means identical with it. (The tediousness of copying illustrates this point.)

3. New notions must be connected with old experience by means of transitional notions which shade gradually from the old into the new content. (The Odyssey of Homer, the Dialogues of Plato, the tragedies of Sophocles, illustrate admirably the significance of such transitions as a means to holding the attention.)

4. Between two culminating points of apperceptive attention a pause should be made. This pause cannot be regarded as a definite cessation, but implies rather a kind of slackening of activity, by means of which, a more perfect assimilation through talent or unconscious cerebration may be secured. Without this pause after a culminating point, the attention may not be secured for the second point. This is explained on the ground of the fatiguing nature of apperceptive attention. Apperception is always a source of emotion more or less, and while it constantly satisfies, it constantly gives rise to new expectation, which implies a constant outlay, and a consequent exhaustion of energy, the renewal of which demands at least an approximate rest after a period of mental activity.

MARGARET KEIVER SMITH.

Mental and Moral Heredity in Royalty. A Statistical Study in History and Psychology, by FREDERICK A. WOODS. New York, Henry Holt & Co., 1906. pp. VI, 312.

Dr. Woods' book is an amplification of a series of articles published during the last few years in the "Popular Science Monthly." The preface states that it was written in the hope of contributing something to a knowledge of the science of history, but it is, however, rather a contribution to the psychology or the comparative psychiatry of history. The analyses of the various royal family trees are minute and painstaking, but it seems unfortunate that the author should let his biological enthusiasm hide the sound principles of modern psychiatry. Because the family trees of royal houses are so minutely recorded, they offer a splendid opportunity for the study of the question of mental heredity, and yet it appears to us that the author has not made the best use of available historical facts. Because certain members of a family suffered from a vague disorder known as insanity, and certain descendants or collateral individuals of this family suffered from a